

Hawaiian Church Chronicle

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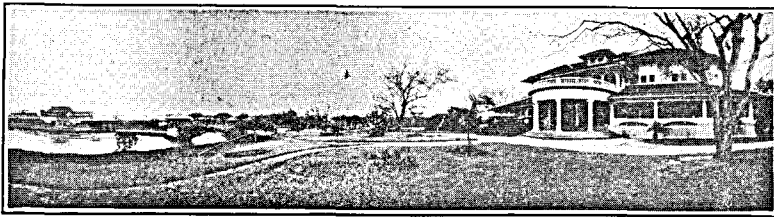
[Successor to the Anglican Church Chronicle which closed August, 1908, with Volume XXVI, No. 9.]

Vol. XIII.

HONOLULU, T. H., SEPTEMBER, 1920.

No. 4

The Hawaiian Church Chronicle has been sent for years to all those interested in this Church who lived in the Islands, and to many friends on the Mainland who have helped the work. This has been done whether payment has been made or not. The idea has been to let people know what was being done, whether the paper paid for itself or not. The Bishop has made up the deficits occurring. Will those who receive this number pay their subscription? The money is needed. Send checks to E. W. Jordan, 56 Wyllie Street, Honolulu.



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Hawaiian Church Chronicle

Devoted to the Interests of Church Work in Hawaii
The Diocesan Paper

VOL. XIII.

HONOLULU, T. H., SEPTEMBER, 1920

No. 4

Hawaiian Church Chronicle

Successor to the Anglican Church Chronicle.
Entered at the Post Office at Honolulu, Hawaii, as
Second-class Matter.

SEPTEMBER, : : 1920

THE RT. REV. HENRY BOND RESTARICK, - Editor-in-Chief
E. W. JORDAN, - - - Collector and Agent

THE HAWAIIAN CHURCH CHRONICLE is published once in each month. The subscription price has been reduced to \$1 per year. Remittances, orders for advertising space, or other business communications should be sent to the Editor and Publisher, Honolulu, T. H.

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RESIGNATION.

In the United States there are eleven Bishops now living who have resigned, some on account of ill health, some because of age. Of the English and Colonial Bishops there are fifty-three who have resigned. Some of them occupied their sees for only four or five years, evidently finding themselves out of sympathy with the work or unsuited for it.

For some time the present Bishop of Honolulu has contemplated retiring, as he has been in failing health and since he has lived here he has had dengue fever and grippe several times and has undergone two operations. A severe attack of influenza last March with a near approach to pneumonia left him weak and depressed and he entered into correspondence with the Presiding Bishop, the Rt. Rev. Daniel S. Tuttle, in regard to the matter of retirement, with the result that he has tendered his resignation to the House of Bishops who elected him, and who alone can act on his resignation.

The Presiding Bishop, known to the Bishop of Honolulu for thirty years, wrote a reply from which we quote:

"I have yours of April 27th. I read between the lines of your anxiety that the work in the District of Honolulu shall not be impaired by failing health on your part.

"You are sixty-six years old and you have borne the burden and heat of the day in Missionary and Episcopal labor. Right nobly and successfully under God's merciful guidance you have done that work.

"You have won the right to retire, if it seems best, in a retiracy that means honor, and from a life of strenuous duty that spells thanks.

"Doubtless we must call a meeting of

the House of Bishops any way probably to convene some time in October.

"If it seems wise and well for you to do this perhaps you could come to that meeting and help us to find out and fix upon the right person to summon to be your successor.

"You know you will continue to have a seat and vote in the House of Bishops even if you feel you must class yourself a resigned Bishop. Kindest remembrance to dear Mrs. Restarick.

"Yours faithfully and affectionately,

"Your Brother,

"DANIEL S. TUTTLE,

"Presiding Bishop."

Since his resignation has been made public letters have come to him from prominent citizens in the Territory begging him to get assistance and not retire. He has also received communications from practically every clergyman and lay worker in Hawaii imploring him not to give up entirely.

These evidences of appreciation are naturally very precious, but his mind is made up and he believes that a younger and more vigorous man is needed. It is true he is in touch with many people of many races which it would take a new man a long time to gain, but that cannot be helped. He feels that he has put all his power into the work and he is worn out. He is past the age when retirement is compulsory in the army and navy, and a recent regulation enacted by the Board of Missions is that all foreign missionaries of this Church, including Bishops, shall retire at the age of 65.

Bishop Restarick has seen in several Dioceses work impaired by old clergymen and old Bishops holding on. It may be said here that Bishop Restarick has served the Church in Holy Orders for 39 years.

The world is changing, momentous questions are coming up in Church and State. It is an age for younger men and the present Bishop of Honolulu although pressed to ask for a suffragan believes that a new Bishop should have a free hand.

Bishop Restarick's three children and their families are all living in Honolulu and therefore he will not leave the Islands. He will, if asked by the new Bishop, endeavor to aid him in putting him in touch with friends who have

helped in the work, but of course the new Bishop will have his own ways and his own policies.

We are quite sure that the new Bishop will be as kindly received by Church people as the present Bishop was when he came.

It is not easy to give up, especially when strong pressure is brought to bear to do otherwise, but the Bishop will welcome release from heavy responsibilities which weigh upon him as he grows older, and he is sure that it will be for the best interests of the work which must go on.

Bishop Restarick had no intention whatever of going on to the meeting of the House of Bishops, but business men of the Church, as well as clergy, have urged him to do so in such a way that they have almost made him feel it his duty to go. But he will not go.



GIFTS TO THE CHURCH.

Within the past few weeks several gifts have been made to the Church.

The two pillars in the sanctuary yet remaining uncarved have been given; the one next to that in memory of the late Chief Justice Robertson has been given in memory of his widow, who recently entered into Rest. The other is given in memory of Grace Lawrence, the granddaughter of the above and the daughter of Mrs. Florence Lawrence.

Gifts of \$450 were made through the Bishop and \$100 direct to make up the deficit at St. Andrew's Priory when the year closed in June. This deficit was caused by a delay in the raising of prices after the Sisters of the Transfiguration took charge, as they did not like it to appear that they raised the prices at once. It was also partly due to the epidemic of influenza which caused the closing of the school in the early months of this year, and to demands for increase of wages on the part of servants.

There has also been given \$5,000 towards the new Iolani building. Miss Caldwell wrote an article for the Spirit of Missions at the request of the editor and this gift is one of the results.

Several gifts have been made towards the purchase of the Cummins property, one of them for \$1,000 and another for one hundred pounds sterling.

A few days ago a gentleman met the Bishop on the street and informed him

that members of his family had made their wills leaving money for the erection of a building in memory of those dear to them, the character of the building to be left largely to the Board of Directors.

We happen to know that several wills have been made lately in which our Church institutions are remembered.



REUNION OF CHRISTENDOM

The following Appeal to all Christian People has been issued by the Archbishops and Bishops of the Anglican Communion, assembled in Conference at Lambeth Palace:

An Appeal to all Christian People.

We, Archbishops, Bishops, Metropolitan, and other Bishops of the Holy Catholic Church in full communion with the Church of England, in Conference assembled, realizing the responsibility which rests upon us at this time, and sensible of the sympathy and the prayers of many, both within and without our own Communion, make this appeal to all Christian people.

We acknowledge all those who believe in our Lord Jesus Christ, and have been baptized into the name of the Holy Trinity, as sharing with us membership in the Universal Church of Christ which is His Body. We believe that the Holy Spirit has called us in a very solemn and special manner to associate ourselves in penitence and prayer with all those who deplore the divisions of Christian people, and are inspired by the vision and hope of a visible unity of the whole Church.

I. We believe that God wills fellowship. By God's own act this fellowship was made in and through Jesus Christ, and its life is in His Spirit. We believe that it is God's purpose to manifest this fellowship, so far as this world is concerned, in an outward, visible, and united society, holding one faith, having its own recognized officers, using God-given means of grace, and inspiring all its members to the world-wide service of the Kingdom of God. This is what we mean by the Catholic Church.

II. This united fellowship is not visible in the world today. On the one hand there are other ancient Episcopal Communion in East and West, to whom ours is bound by many ties of common faith and tradition. On the other hand there are the great non-episcopal Communion, standing for rich elements of truth, liberty, and life which might otherwise have been obscured or neglected. With them we are closely linked by many affinities, racial, historical, and spiritual. We

cherish the earnest hope that all these Communion and our own, may be led by the Spirit into the unity of the Faith and of the knowledge of the Son of God. But in fact we are all organized in different groups, each one keeping to itself gifts that rightly belong to the whole fellowship, and tending to live its own life apart from the rest.

III. The causes of division lie deep in the past, and are by no means simple or wholly blameworthy. Yet none can doubt that self-will, ambition, and lack of charity among Christians have been principal factors in the mingled process, and that these, together with blindness to the sin of disunion, are still mainly responsible for the breaches of Christendom. We acknowledge this condition of broken fellowship to be contrary to God's will, and we desire frankly to confess our share in the guilt of thus crippling the Body of Christ and hindering the activity of His Spirit.

IV. The times call us to a new outlook and new measures. The Faith cannot be adequately apprehended and the battle of the Kingdom cannot be worthily fought while the body is divided, and is thus unable to grow up into the fulness of the life of Christ. The time has come, we believe, for all the separated groups of Christians to agree in forgetting the things which are behind and reaching out towards the goal of a reunited Catholic Church. The removal of the barriers which have arisen between them will only be brought about by a new comradeship of those whose faces are definitely set this way.

The vision which arises before us is that of a Church, genuinely Catholic, loyal to all Truth, and gathering into its fellowship all "who profess and call themselves Christians", within whose visible unity all the treasures of faith and order, bequeathed as a heritage by the past to the present, shall be possessed in common, and

made serviceable to the whole Body of Christ. Within this unity Christian Communion now separated from one another would retain much that has long been distinctive in their methods of worship and service. It is through a rich diversity of life and devotion that the unity of the whole fellowship will be fulfilled.

V. This means an adventure of goodwill and still more of faith, for nothing less is required than a new discovery of the creative resources of God. To this adventure we are convinced that God is now calling all the members of His Church.

VI. We believe that the visible unity of the Church will be found to involve the whole-hearted acceptance of:

The Holy Scriptures, as the record of God's revelation of Himself to man, and as being the rule and ultimate standard of faith; and the Creed commonly called Nicene, as the sufficient statement of the Christian faith, and either it or the Apostles' Creed as the Baptismal confession of belief:

The divinely instituted sacraments of Baptism and the Holy Communion, as expressing for all the corporate life of the whole fellowship in and with Christ:

A ministry acknowledged by every part of the Church as possessing not only the inward call of the Spirit, but also the commission of Christ and the authority of the whole body.

VII. May we not reasonably claim that the episcopate is the one means of providing such a ministry? It is not that we call in question for a moment the spiritual reality of the ministries of those communions which do not possess the episcopate. On the contrary we thankfully acknowledge that these ministries have been manifestly blessed and owned by the Holy Spirit as effective means of grace. But we submit that considerations alike of

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history and of present experience justify the claim which we make on behalf of the episcopate. Moreover, we would urge that it is now and will prove to be in the future the best instrument for maintaining the unity and continuity of the Church. But we greatly desire that the office of a bishop should be everywhere exercised in a representative and constitutional manner, and more truly express all that ought to be involved for the life of the Christian Family in the title of Father-in-God. Nay more, we eagerly look forward to the day when through its acceptance in a united Church we may all share in that grace which is pledged to the members of the whole body in the apostolic rite of the laying-on of hands, and in the joy and fellowship of a Eucharist in which as one family we may together, without any doubtfulness of mind, offer to the one Lord our worship and service.

VIII. We believe that, for all, the truly equitable approach to union is by the way of mutual deference to one another's consciences. To this end, we who send forth this appeal would say that if the authorities of other Communions should so desire, we are persuaded that, terms of union having been otherwise satisfactorily adjusted, bishops and clergy of our communion would willingly accept from these authorities a form of commission or recognition which would commend our ministry to their congregations, as having its place in the one family life. It is not in our power to know how far his suggestion may be acceptable to those to whom we offer it. We can only say that we offer it in all sincerity as a token of our longing that all ministries of grace, theirs and ours, shall be available for the service of our Lord in a united Church.

It is our hope that the same motive would lead ministers who have not received it to accept a commission through episcopal ordination as obtaining for them a ministry throughout the whole fellowship.

In so acting no one of us could possibly be taken to repudiate his past ministry. God forbid that any man should repudiate a past experience rich in spiritual blessings for himself and others. Nor would any of us be dishonoring the Holy Spirit of God, whose call led us all to our several ministries, and whose power enabled us to perform them. We shall be publicly and formally seeking additional recognition of a new call to wider service in a reunited Church, and im-

ploring for ourselves God's grace and strength to fulfil the same.

IX. The spiritual leadership of the Catholic Church in days to come, for which the world is manifestly waiting, depends upon the readiness with which each group is prepared to make sacrifices for the sake of a common fellowship, a common ministry, and a common service to the world.

We place this ideal first and foremost before ourselves and our own people. We call upon them to make the effort to meet the demands of a new age with a new outlook. To all other Christian people whom our words may reach we make the same appeal. We do not ask that any one Communion should consent to be absorbed in another. We do ask that all should unite in a new and great endeavor to recover and to manifest to the world the unity of the Body of Christ for which He prayed.



DR. MOTODA WILL VISIT HONOLULU

Towards the end of October the Rev. J. S. Motoda, the Head Master of St. Paul's College, Tokyo, will be in Honolulu. He has been a delegate from Japan to the Conference on Faith and Order recently held in Switzerland and at the request of Bishop Restarick the Board of Missions in New York has delegated him to make a survey of our Japanese work on the Islands.

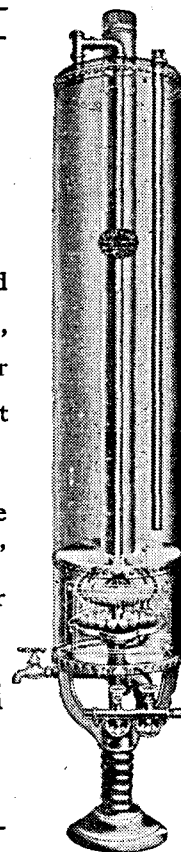
Dr. Motoda is one of the best known men in Japan and when after the Russo-Japan war the people of Asia felt that they could defeat Europeans, Dr. Motoda, at the request of the British government, went to India to tell the people that all they had done in the war they had learned from Europeans and that it was the Christian ideas and methods which Japan had absorbed which made them successful.

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Dr. Motoda was educated in Japan and the United States and speaks English fluently. It is hoped that while he is here he will address English-speaking congregations and meet American people, for there is no man who understands both races better than he.

Dr. Motoda will go to Hilo and Paauilo while on the Islands. We have been greatly hindered in our Japanese work from lack of workers and he will endeavor to see what we need and supply the demand.

We are quite sure that our people will give Dr. Motoda a hearty welcome and will be glad to hear what he says.

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ACCOUNTS INVITED

THE BEST WORK OF THE CHURCH

The best work that the Church is doing in the Hawaiian Islands is among its young people in the Schools. And yet there are very many who have no interest in them or who know very little about them.

St. Andrew's Priory is well known and appreciated and it opens this year with 90 boarders and a large list of day pupils.

This school is probably the best known of any work which we do in the Islands and the generous people who are the sons and daughters of the old missionaries do not hesitate to send children there and provide for their education from their youth until their graduation.

Iolani School has already registered about 180 pupils and has a fine staff of teachers and yet it was proposed a few years ago to close it up because it was a little in debt as all private schools were during the war. Iolani has sent 65 men of whom we have a record to China, where they have graduated at colleges and are now doctors, lawyers and merchants. One of our Chinese is the senior warden of our Cathedral at Hankow.

Last year a number of our boys went to the States to College and as a rule they go as communicants of the Church, for the Christian teaching and the services lead them along to an open avowal of faith in Christ. Iolani closed last year with a balance in the bank and opens without any debt, and yet it has only a \$1000 endowment, while Punahou with nearly a half a million endowment closed with \$15,000 in debt.

Of course, Iolani ministers to a different class from Punahou but yet the training each boy gets is such

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that all over the Islands those who have gone there are doing exceedingly well.



DEATH OF FRANK CHRISTIAN PAETOW, KOHALA.

On Sunday morning, September 19th, Bishop Restarick received a wireless message from the Rev. James Walker, Kohala, Hawaii, stating that Frank Christian Paetow had departed this life on Saturday night. This death removes another of our communicants from Kohala.

Mr. Paetow came from England where he was born in 1866 and for a while taught at Iolani School under Bishop Willis. He was a staunch and loyal Churchman and for many years held the office of Treasurer of St. Augustine's Church, Kohala, and by the Bishop's appointment had charge of the property of St. Paul's Church, Makapala, when there was no clergyman in the District. He was a skilled musician and for years has acted as organist at St. Augustine's. At times when there were more white people in Kohala than there are now there was a very good choir, but of late the singing has had to be by the congregation, which he led with the organ and with his voice.

Mr. Paetow has been engaged on the plantation at Niulii for 23 years and although it was eight miles from St. Augustine's, yet as long as he was able he was present at the services and played the organ. He was a kindly man and in case of sickness was one of the first to offer his services to help care for and to nurse, if necessary, those who were stricken.

In the old days he got up many concerts and other entertainments for the Church and was a great favorite among the people, who appreciated his kindness and genial personality. For some years he has suffered from a disease which he knew would end his life, but he always appeared cheerful and was always ready to do his part.

The immediate cause of his death was a series of paralytic strokes, of which he has had several during the past few

weeks. His death therefore was not unexpected by his friends, who agree that it was a happy release from suffering of which few knew the extent.

So it is one by one the Churchmen of the Islands pass away in the country districts and their places are not filled. At one time Kohala had a goodly Church population, but death and removal have diminished it sadly, but the Rev. Mr. Walker is carrying on with the young people as they grow up and doing a real missionary work.

Mr. Paetow will be greatly missed in the District, where he was the friend of young and old.

We say from our hearts, may he Rest in Peace and may Light Perpetual shine upon him.



KOHALA.

On the evening of September 7th there was a concert and sale held at the Kohala Hall by the Guild of St. Augustine's Church. It was certainly an eminent success from all accounts which have come to us. The arrangements were in charge of Mrs. Forniss.

Among the songs which were greatly appreciated was one of Harry Lauder's Scotch songs by Mr. Crabb and a talking song by Mrs. Lindsay.

All of the other numbers were greatly enjoyed, but we have not received the names of those who took part and so cannot mention them.

After the program there was a sale of fancy and useful articles and refreshments were served to all present.

The extraordinary part of it is that in a district where the people are so widely scattered they should have taken in about \$370. We congratulate all concerned in this affair.



ST. ELIZABETH'S

St. Elizabeth's was not intended to have a school but one was opened at the urgent request of parents. It is not large nor do we intend to have it so, but yet our girls there do remarkably well. One of them is now teaching at Lahaina, one of them is at the University of California and

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one is in New York making a remarkable record in her studies.

In addition to the girls' school at St. Elizabeth's there is a Korean school and the people anxious to conform to public opinion have changed it into a Bible school rather than a language school. The Koreans at St. Elizabeth's number ninety-five communicants. They are extremely anxious to have a building of their own on a vacant lot held by the Church. They have accumulated over \$500 towards this object, and we hope that they will succeed in carrying out their desire.



ST. MARY'S

St. Mary's is well known and its devoted workers have the confidence of everyone. There are 135 children enrolled there and many have been refused owing to lack of space. Miss Van Deerlin is very anxious to include in the work of St. Mary's an orphanage for girls. She has already a number of little ones for whom she cares. She has a plan which would not cost much to build a kitchen and dining room downstairs, thus enabling her to use all the upstairs for a sleeping apartment for workers and children. We hope that she will get the money.



ST. MARK'S

St. Mark's School was opened because of the distance from any public school and it has had a successful career under its efficient principal, Mrs. Black. Mrs. Gaelic Fitzgerald has retired and Mrs. Clara Pomroy Maile has taken her place.



TRINITY SCHOOL

Here Miss Schaeffer and another work among Japanese boys who are backward in English. They are not only taught religion, but attend religious services at the Cathedral in the morning, when it is a sight to see the Cathedral well filled with boys and girls for a short hearty service.

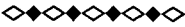
In the evening the boarders of the Priory and Iolani attend a choral service at 5:30 and it is one of the most beautiful services held in the Cathedral.

It was proposed by members of the Vestry some time ago to have no music at the evening services, they supposing that only a few Priory girls attended. In reality there are

about 120 children at this service, and people from the East are astounded when they attend, which they are often invited to do by the Bishop.

We have referred to Trinity School. We should not omit that the Rev. P. T. Fukao unostentatiously began some years ago a boarding house for boys from other Islands. For a long time his faithful wife did the work. These boys who board with Mr. Fukao practically all become Christians before they leave. They attend different schools in the City.

When we consider the condition of the Priory when the American Church assumed jurisdiction in Hawaii and that Iolani was housed in the old pro Cathedral which also served as a Sunday School to the great discomfort of the work of Canon Mackintosh, and that St. Peter's School met in the same building in the afternoon, we see to what an extent the work has grown.



ST. PETER'S SCHOOL

This is a school conducted by the Chinese for the younger children in order that they may be able to sing the hymns and take part in the service with their parents. The Rev. Kong Yin Tet says that St. Peter's will be an English-speaking congregation in a few years and in fact at the present time all the young people of the Church understand English better than they do Chinese. They are thoroughly American in their ideas and contributed 29 men to the army when their services were needed.

This work of our schools should receive the sympathy of our people and they should take an interest. They do the real missionary work of this Church in the Islands and we are proud of the boys and girls whom we turn out, and who go into different avocations, in the city.

We have not given the names of the staff of teachers in the various schools but will say that at the Priory

in addition to Sister Olivia and Sister Caroline there are Miss Margaret Jensen, Miss Lucie Myer, Miss Geneva Berry, Miss Jeanette Barnett, Miss Francis Hamlin, on furlough, Mrs. Harold Podmore, Mrs. Will King, Miss Lomnes, Mrs. Bernice Steven and Mrs. Kinney as house mother, assisted by another.

At Iolani we have the Rev. D. R. Ottmann, the Rev. L. H. Tracy, the Rev. Christopher Long for 'special classes, Miss Grace Crockett, Mrs. Ralph Villiers, Miss Roberta Caldwell, Miss Jessie L. Maddison, Mr. John Bush, Miss Helen Richardson, Miss Smith and Mrs. Celia Searle as house mother, and William Ward in charge of the boys at night. Mrs. Preston will teach the commercial course at Iolani and the Priory.

At St. Mary's the teachers are Miss Hilda Van Deerlin, Miss Sara Chung, Miss Margaret Van Deerlin and an assistant.

At St. Elizabeth's Mrs. Pascoe, who has worked for years among the Chinese, is in charge of the women and girls, assisted by Miss Helen Kong and Mrs. Young as visitor.



EPIPHANY CHURCH, KAIMUKI.

On the 15th Sunday after Trinity, September 12th, a memorial service was held in Epiphany Church, Kaimuki, for the late Samuel Henry Webb, Warden

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MILLINERY AND READY-TO-WEAR

Emeritus of the Church, who died August 9th, 1920, aged 75 years.

At the conclusion of Matins, the Vicar, the Rev. James F. Kieb, with the Vestry, assembled at the entrance to the choir, where a set of resolutions were read by Mr. Henry A. Taylor, treasurer, and a huge floral wreath was presented by Norman King, warden. The floral tribute was placed before the Altar and later carried to the grave of the deceased.

The choir then chanted a burial office, after which the Vicar spoke of the work of Mr. Webb in the Church at Kaimuki. The Bishop, who was present, told of the energy and labor of Mr. Webb in Hilo, as he was one prominent in founding the Church there.

The choir, which was one of Mr. Webb's hobbies, sang the anthem "What Are These," which was followed by prayers.

The following are the resolutions:

"Forasmuch as it has pleased Almighty God in His wise Providence to terminate the earthly career of our honored brother, Samuel Henry Webb, Warden Emeritus of Epiphany Church, Kaimuki, Be it resolved, That we, the Vicar and Vestry of Epiphany Church, Kaimuki, place on record with deep sorrow our sense of loss to the Church in Kaimuki, and in Honolulu, sustained by the death of said Samuel Henry Webb.

"Be it remembered that for years, from the early beginning of the work at Kaimuki until his death, Mr. Webb modestly and without ostentation, always faithful and with loyal devotion, gave his help, support and sympathy to the Mission.

"At a time when things seemed darkest and the work most difficult he was one of the very few who, by regular attendance, helpfulness and courage, kept the work going and saw it firmly established. His efforts with the choir were also untiring and his encouragement sincere.

"We commend his soul to God, sorrowing for our loss, but firmly believing that though he has passed from among us in bodily presence, the effects of his work and influence will follow him, and will continue to manifest their power as

a river of water flowing secretly beneath the ground makes the course of its path green.

"Be it further resolved, That the copy of these resolutions be forwarded to Mrs. Webb, the widow, by the Secretary of the Vestry, and that there be tendered to her in her bereavement the heartfelt sympathy of the Vicar, Vestry and Congregation of Epiphany Church.

"(Signed) JAMES F. KIEB, Vicar;
NORMAN KING, Warden;
WM. F. FRASER, Sec.;
HENRY A. TAYLOR, Treas.
C. S. CRANE, Vestryman;
P. C. MORRIS, Vestryman.

"Dated at Honolulu the 12th day of September, 1920.



THE FAITH AND MODERN SPECULATION.

By A. E. TAYLOR.

(Should be read by every intelligent person.)

Read at the Congress in London.

There comes no voice from Thee, O Lord,

Across the mild sea of the night
I lift my voice and cry with might:

* * * * *

There comes no voice; I hear no word! -
But in my soul dawns something bright;
There is no sea, no foe to fight!
Thy heart and mine beat one accord;
I need no voice from Thee, O Lord,
Across the mid sea of the night.

GEORGE MACDONALD.

* * * * *

It is assuredly with no careless lightness of heart that I venture to address a few words to a gathering of my fellow-Christians on the task which confronts a Christian philosopher at the opening of the present decade. As far as our mere human foresight can discern, the fate of Christianity is visibly hanging in the balance. The gravity of the issues between which our age has to choose cannot possibly be exaggerated, and it is of the first importance to us to understand this quite clearly. What is at stake is not merely the confessional formulae of the Christian past, or the historical accuracy of this or that part of the Scriptural record. I should be the last to underrate the im-

portance of these things, yet I must own that, by the side of the question which much recent and contemporary philosophy raises, they appear to me quite secondary. The battle of the creeds has been always with us; our fathers who saw the rise of modern Biblical criticism and modern evolutionary science heard enough and more than enough of the unprofitable wrangling about "miracles," and the alleged "conflict between religion and science." Yet all these disputes, important as some of them were, might fairly be said to be affairs between outposts. What we have to face is the main battle. It has often enough happened that the most vehement controversies about this or that article of a creed have been waged between antagonists who have differed little, if at all, in their views of the life it is incumbent on a Christian to lead in this world. In the last generation the most eminent of the assailants of the Christian miracles and the traditional beliefs about the Scriptural history—men such as John Stuart Mill and Huxley—were, at least in the main, in sympathy with the Christian valuation of goods and the Christian ideal of personal conduct. Even those of them who would have felt a scruple about confessing the existence of God did not seriously doubt that our Lord was in possession of the true secret of life; and their curious optimistic faith in the doctrine that each age *must* be wiser and better than any which had gone before, kept them much nearer in spirit than they were aware to the Christian belief in Providence and in the guidance of the Christian community by the Divine Spirit. The very agnosticism of the late nineteenth century, at least in its best representatives, was very much more Christian at heart than either the agnostics themselves or most of their antagonists ever suspected.

The case is very different today. What confronts us is a challenge directly thrown down, and thrown down by men of earnestness, high personal aims, and great intellectual distinction, to the whole Christian scheme of values. While too many of us who call ourselves Christians are, with the best intentions in the world,

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spending our energies in contending for this or that minor point of doctrine, this or that form of devotion, this or that piece of symbolic ritual, our thinking young men are being invited, and invited by teachers who cannot be ignored, to accept as the basis on which to order their lives the convictions that there is no intelligent plan or purpose in the universe, that there is no wisdom or goodness higher than our own, that since at death all a man's thoughts perish, the whole spiritual history of the human race is only the tale of an adventure foredoomed to end in nothing. They are told, too, by persuasive voices, sometimes that there is not even any real distinction between good and bad, only the irrational prejudices of individuals, sometimes that there is indeed a distinction, but that the law of Christ has drawn it in the wrong way, and that the future must set itself to affirm a "transvaluation of all values." Humility, meekness, gentleness, all that Christianity declares to be the "fruits of the spirit," are symptoms of weakness and disease; pride, self-will, preferring himself in honor before others, these are the tempers of the "strong" man, these are the real virtues.

Now you may perhaps say, "But what has all this to do in particular with the Catholic faith? These issues belong partly to ethics, partly to natural theology?" To my own mind they are most relevant, and for more reasons than one. We do well to be attached to confessional summaries of belief born of the Christian experience and proved, through many centuries, to express it. We do well to be anxious not to be deprived of any form of devotion which is of proved aid to sustain the soul's inner life. We do well, even in the external matters of ritual and ceremonial, to neglect nothing which can foster contemplation and interior recollection. Yet we must, if we would be truly catholic-minded, remember that all these things derive from, and express, a hidden inner life of the Christian community. It creates them; they do not create it. There was a living Catholic Church on the Day of Pentecost before one article of the simplest creed had been formulated; and it was because the Church with its life and active faith was there first that creeds came to be made. And we know only too well how it is possible for the Church to retain the whole superstructure of formulae, hierarchy, and ceremonial in ages in which the life from which they sprang has all but vanished. We cannot remind ourselves too often that it is unapparently only too easy to belong to the body of the Holy Church throughout the

world, without being any part of its soul. And it is precisely at the soul of the Church that the atheism and the scepticism about right and wrong which are characteristic of much of the philosophy of the ablest of our younger contemporaries are aiming a deadly blow. Again, I do not for my own part believe in the possibility either of a severance of ethics from religion, or of what is called "natural religion" from Christianity. The love of man is not likely to survive long when the love of God has perished, nor can we learn to love God with all our hearts except from the religion which teaches us that it is in the voluntary humiliation of the Son of Man that the true character of God is discerned. If we care in the right way for Catholic Christianity, if indeed it is more to us than self-worship and the idolatry of our own "tastes," we cannot be content to leave it to the "undenominational" lecturer on morals and the "natural" theologians to save the coming generation of educated men throughout the world from letting God and hope fade out of their lives, while we busy ourselves only with controversy about gestures and postures, vestments and ornaments, or matters of ecclesiastical discipline. To neglect our first duty to the world amid which we live would be a signal failure in that which is greater than all these things—charity; and, as I say, if the Christian Church neglects this its first duty, there is no one else by whom it can be properly performed at all.

But this discharge of this duty in our own age is not likely to be an easy matter. No man who knows what the real difficulties of belief in the unseen spiritual order are will ever be inclined to be untender with the souls whom they crush almost to fainting. He will have felt the difficulties too keenly himself for that. As Plato, the first great philosopher to make this belief an integral part of his teachings, said so long ago, "To find the Father and Fashioner of all things, and when you have found Him to display Him to other men, is no easy thing."

Perhaps the task has never been harder than it is today. There is in the world today what there perhaps never was before—an atheistic philosophy which is not intellectually negligible. It is a well-knit, compact, coherent body of thought, utterly hostile to the presuppositions of the interior Christian life, and though one may feel never so convinced that its tenets, because of the reality of the Christian life gives the lie to them, must be capable of being shown to be false, it is anything but easy to find the weak spots in the armour. If I may speak for myself, I find the problem so hard that I have often felt inclined to envy the believers of the early years of the infant Christian Church that simplicity and unawareness that speculative difficulties exist which made it possible for them, as it can hardly be for any of us today, to live the life of faith without any consciousness of the need that faith should justify itself at any bar but its own. I suppose I am not alone in this occasional envy of the proverbial *foi de charbonnier*, or in the feeling that the duty to find a philosophical vindication of one's faith is one of the multitudinous forms of the *attrait* of the "purgative way."

The Christian philosopher's task, then, must be expected by any man who feels himself called to it, an arduous one. We all know how its difficulties tortured the splendid and tragic genius of Blaise Pascal, and which of us dare be over-confident of success where Pascal only achieved a magnificent failure? Yet to decline the task, and to fall back upon an unreasoned *fides implicita*, would be no less than a disloyalty to Christ. He claims our allegiance to Him with the whole of our thought, not with a mere fragment of it. It is because He claims to be the whole Truth that the faith of His Church

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must always be a *fides quaerens intellectum*. To acquiesce in the view that faith requires us to affirm what reasoned science and philosophy require us to deny ought to be impossible to Christians. We must address ourselves, and that in dead earnest, to the work of showing that it is the affirmations of Christianity, not the contradictions of them, which are really in harmony with the great intellectual presuppositions upon which science itself is built. To defend the faith worthily at the tribunal of philosophy a man must, no doubt, exhibit a rare union of intellectual gifts and graces of character. He must, of course, be adequately instructed in the substance of the Christian faith, and also deeply versed in human science. The past has been only too fruitful of misunderstandings and polemical heats caused sometimes by the mistaking of popular fancies or even of positions closely verging on actual heresy for the authoritative teaching of the Church, sometimes by taking hasty first hypotheses and speculations for the assured and proved results of science. No common learning and no common familiarity with the science will be required if a man is to escape both these sources of error. And to knowledge there needs to be added a rare and beautiful candour, which is not always to be found conjoined with extensive learning and penetrating insight. The man who is to provide Christianity with its philosophical *apologia* must himself, of course, be convinced of the truth of the doctrines he is defending; yet he must have the patient wisdom to avoid that common error of the apologist—the assumption of the truth of those doctrines as part of the premises of his defence. He must know how to meet his antagonists, not from his own premises, but from theirs, as Butler, for example, did in the controversy with the Deists of the eighteenth century. Nor is this all. If a man is to produce genuine conviction, it is not enough that he should have scholarship in divinity and in science, and should add to his scholarship absolute candour in dialectic. He must also be able to make men feel that he is not “arguing for victory,” that there is an end which is more to him than an intellectual triumph or the successful defence of a venerable

historical institution—I mean the true good of his opponents themselves. To be a really great Christian philosopher a man needs also to be a great lover of the souls of men. If our own attempts to defend the Christian cause are not more successful than they are, we may fairly suspect that one chief reason of our failure is that our love for souls is so tepid.

And last of all, I would say something more is needed than even conviction of the truth of Christianity as a system of doctrine, and a genuine desire for our neighbor's good. The really great Christian philosopher needs to be a man of great faith, in the sense that his faith is the expression of an intensely lived Christian personal life. When he speaks of the things which are unseen and eternal, he must be felt to be speaking not merely of something which he honestly *believes* to be real, but of things the sense of which is always about him in his daily life, things by the side of which the whole “choir of Heaven and furniture of earth” are no more than the shadows of a dream. To persuade men of God it is not enough that we should believe in God on the authority of the saints, or the doctors of the Church, or the great wise men of old; we must live in God and on God. And here I may make an observation which no one present at this Congress is likely to dispute. Much has been done for a spiritual philosophy in the past by men of devout minds, deep religious feelings, and sincere attachment to Christian ideas, who have for one reason or another—certainly not always through any fault of their own—held aloof from everything connected with the historical Christian Church and her institutions. No one can doubt the existence of many an *anima naturaliter Christiana* which has been kept out of the active membership of the visible Church, perhaps by misunderstanding, perhaps by actual fault on the part of the Church's representatives; and no one can deny that God's work of grace in such souls has often been productive of very real fruit, and that we may often learn from them a great deal of the meaning of the Christian life. But the full Christian life, like the life of the man of science or the artist, cannot be really lived, except at the greatest disadvantage, outside a community of one

mind and one spirit, in which the members edify one another and supplement one another's gifts. If we remember how uncommon the transcendent scientific or artistic genius is outside an age and a society impregnated by the spirit of science or of art, we shall find it wholly in keeping with the whole order of human life that our Lord's promises are all to the Church, or community of believers, and that the Apostolic writers know nothing of a “Christianity outside the Church.” We may feel convinced that when a great modern Christian philosopher arises, he will not be one of these solitary souls, but an active member of the historic community of Christians, profiting in his inner life to the full by the organized Sacraments and devotions and living traditions of the great brotherhood of the Christian life.

Perhaps I may be allowed to say a few words on some of the lessons which such a philosopher and all those of us who, without being great philosophical men of genius, are trying in our humble way to give a reason to ourselves and others for the faith that is in us, may learn from the relations between Christianity and philosophy in the past. The attempt to create a Christian philosophy is, of course, as old as the earliest times, in which the Church had become conscious of her mission to provide an intellectual basis for the whole future of a Christian civilization. We all know how, in the third century, the great Origen, the largest mind of the whole early Church, attempted to achieve the work by building on the foundation of the greatest of all the Greek philosophies, the one which outlived all the others—the philosophy of Plato. And we know how, though the Church refused to sanction all Origen's speculations, the main line of his thought was continued into the Cappadocian fathers, and how, at a later date, Platonism was made the philosophy of the Western Church by the work of Augustine and Boethius. Now I think we may learn a lesson for our own time from the fate, the very thankless fate, of Origen's reputation. There is perhaps no great figure in early Church history to whose memory we of today are more ungrateful. The fusion of Christian religion with Platonic philosophy was a thing so na-

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tural that the main result of Origen's work has never been undone. Even in the Roman Church with all its professed Aristotelianism and actual philosophical doctrine taught by theologians remains to this day in essential matters Platonic under its disguise of Aristotelian technical terminology. The voice may be the voice of Aristotle, but the thought is still the thought of Plato and the Platonists. Yet men anxiously and fearfully orthodox will hardly name the first great Christian Platonist except to reproach him with something very much like heresy. Origen's hasty adoption of speculations about pre-existence and reincarnation has caused his real infinite service to Christian philosophy to be largely forgotten. I trust we may learn from the example the danger of trying to identify the cause of Christian philosophy with the advocacy of any special doubtful speculative tenets belonging to a philosophical authority, however deservedly famous. The cause of a "Kantian system" or an "Hegelian system" is not necessarily the cause of Christ and Christianity.

There is another warning which we perhaps need more pressingly in these days, and I think it may be shown from the history of the second most memorable attempt to provide the Christian religion with a philosophy of its own—the attempt of St. Thomas. There is, I believe, a good deal of popular misconception about the way in which St. Thomas's Christianized Aristotelianism came to its dominance over the best intellects in the latter part of the thirteenth century. It seems often to be supposed that Aristotle was already an existing authority, and that ecclesiastics of the thirteenth century, bent on establishing a tyranny over the human intellect, simply decreed that

henceforth this authority, which they found useful for their own purposes should be implicitly accepted on pain of stake and faggot. The real facts are, of course, very different. The "Aristotelianism" of St. Thomas was a new thing devised by the genius of one great man, and made its way to dominion, in the teeth of controversy, solely because its author was a man of genius and indefatigable earnestness, who wore himself out over the execution of his task. The thirteenth century was, in some important ways, very much like the twentieth. In the early part of that century the works of Aristotle were a novelty eagerly seized on by the intellects of the Western world for their novelty. They had come through the hand of Jews and Mohammedans, and with them came an interpretation of Jewish and Mohammedan origin. When St. Thomas began his life's work, the fashionable philosophy which was to the men of that day what the doctrines of Bergson or Croce are to our own, was Aristotle read with the eyes of Averroes. The consequence was that the high places of the Church itself were permeated by a philosophy wholly irreconcilable with the very foundations of the Church's religion, a philosophy which denied God's providence and moral government of the world, and even the reality of the distinction between the divine and the human mind and the possibility of the "life of the world to come." The philosophers of the Christian Church were on the direct way to a merely naturalistic pantheism, and some of them (e.g. David of Dinan) were more than on the way thither. It was only as a result of a life's work of unremitting intellectual hard labor that St. Thomas succeeded in giving fashionable philosophy an interpretation which made it

possible to be at once an Aristotelian and a Christian. Now we may learn, as it seems to me, a lesson both from the history of Averroism in the Church and from that of Thomism. We too have seen the tendency among Christians anxious to defend by a philosophy to throw

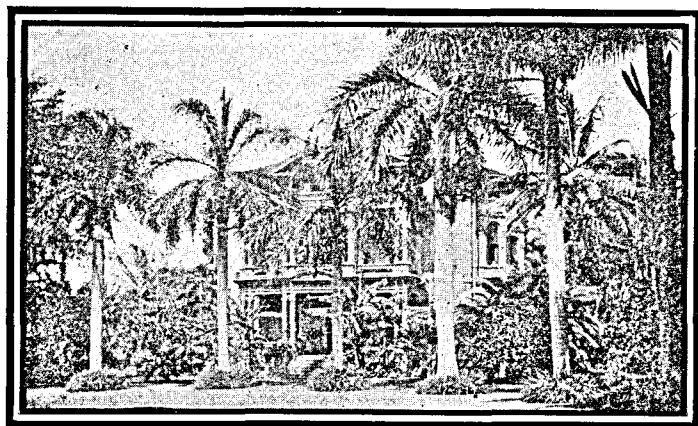
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themselves eagerly upon the latest novel scheme of thought, and "exploit" it in their own sense, as Siger of Brabant and others did with Averroism in their time. Thus I have come across eager attempts to found a philosophy of the Christian religion on the speculation of M. Bergson, and it would not very much surprise me if someone should yet seek to enlist Einstein's "general theory of relativity" in the same sense. Now there are here two dangers to be guarded against. The philosophical "novelty" itself may be really as unsound as it is brilliant, and the apologist who is in a hurry to adopt it may be acting as unwisely as the author of a work I once read, who attempted to prove the scientific accuracy of the Book of *Genesis* by arguing that it taught the (often erroneous) physics of Mr Herbert Spencer's *First Principles*.

Or again, the speculation which is welcomed as a support to faith may turn out on closer scrutiny to be actually destructive of that which it is invoked to support. We must avoid the fault of impatience if we would work out a philosophy for Christians. We must not assume that a speculation is true because it has the weight of an illustrious name behind it, or because it is ancient and has so far not been called in question, or because it is very new and has up till now never been thought of by anyone. We must take for the foundation of our philosophy only that which we have honestly tested and found to stand the test and above all, we must remember that the working out of philosophical truth is a slow business, and that there is no single key which will unlock all doors. Often we must be content to wait and confess that we do not see the true resolution of a difficulty, when it would be tempting to jump at a specious solution which we have not yet examined in all its bearings.

From the later fortunes of Thomism we may learn a complementary lesson. St. Thomas's Aristotelianism was not merely more Christian than the Averroism it displaced; it was in every way more scientific and more in accord with solid human sense. Its triumph was thoroughly deserved; for the thirteenth century the change from Averroism to Thomism was a great advance in sound thinking. It is quite another question whether the Roman Church has been wise in virtually making it incumbent on teachers and students of philosophy in the present day to think and speak as Thomas thought and spoke 650 years ago. The real effect of the Papal insistence upon the Thomist philosophy as the official philosophy of the Roman communion seems to me to have been simply

to bind philosophic intellects in the Roman Church to the *Physics* of Aristotle, the most elaborately wrong-headed work, as I should say, ever excogitated by a misguided great man. I trust the English Church, while always ready to profit by all true thinking, old or new, will never commit itself to an official philosopher. Even if we could afford to be like the Bourbons in never forgetting anything, we dare not be like them in never learning anything. On the day when there is nothing more to be learned in philosophy, philosophy will cease to be anything but a quaint "relic of antiquity."

There is only one more thing I wish to say, but it is the thing I wish to say more than anything else. So far I have spoken mainly as though the task of the Christian philosopher were no more than to meet a secularistic philosophy by an assertion of "eternal providence." To do so much would be a service to the cause of true religion which none of us would wish to underrate. But the service could be rendered by a religiously minded thinker who should make no profession of Christianity. From a philosophy of Christianity we must assuredly look for more. In its doctrine of God it must be true to that which is the special glory of the Catholic religion, that its supreme revelation is what St. Paul calls "the word of the Cross." I mean that Christianity sees the supreme proof of the glory of God not in the "starry firmament on high," like the Psalmist, nor yet, like Plato or Kant, in the reign of intelligible law and order in the world, but in the self-forgetting love of a Son of God, who crowned a life of the humblest service to His brethren by being made for their sakes "obedient unto death." It was of the first preaching of this "word of the Cross" that I was thinking when I spoke of the Catholic Church as older than all its creeds and all its forms of set devotion. It is only a religion in which the Cross is central which is entitled to claim the titles, often so mis-

takenly divorced, of Catholic and Evangelical.

In a philosophy which is to be adequate for Christians, the "word of the Cross" must be paramount. And this is just where some modern Theistic philosophies seems to me, admirable as they may be in other ways, to be defective. They have been inspired by the thought of God as the wise and beneficent Creator, as the provisional Ruler, or, again, as the holy and righteous Author of the law of conduct. They have not done justice to the conception of God as the Deliverer and Redeemer from sin, just because in their authors the sense of sin has not been acute. But as I am sure that no "religion of healthy mindedness" is the same thing as the historic Christian religion, so I am sure that no philosophy in which the key of God's relation with His creatures is sought elsewhere than in the redeeming life and death of our Lord Jesus Christ will ever provide us with a true "philosophy of religion." It has often happened that the Cross has been allowed to fall into the background in what have honestly meant to be Christian systems of thought; perhaps this happens oftener than it should in our own day. In a genuinely Christian philosophy as the words "He gave Himself for us" will strike the keynote of the doctrine of God, so the keynote of the whole theory of conduct will be given by the words "If God so loved us, we ought also to love one another."



MR. BODEL'S REPORT.

My report for the month of August must needs be short for several reasons. August is a bad month for church attendance everywhere as so many people are away enjoying a brief vacation. While the same thing does not hold true in the Army and Navy, yet other circumstances bring about the same result. The men in the service here in Hawaii have taken a keen interest in swimming and baseball and it is very hard, just now, to get together a congregation for a Sun-

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day morning service. Later on, I hope conditions will improve.

While Mrs. Pascoe was away on her well-earned vacation I did not hold the usual services at the Tripler General Hospital at Fort Shafter (the former name of the hospital was the Department Hospital), but used my time in going around among the men and getting better acquainted with them. I am convinced that the change worked well. During my visits among the men I found several who are members of the Church in the States and who have not talked with a clergyman of their church for a long, long time. The men promised me that they would try to attend some of the Cathedral services and I hope they will keep their promise, for men need the help and support of the Church. This is especially true of the recruits in the Army, for many of them are young men and have never been far from home before.

Last month I had the privilege of celebrating the Holy Communion at the seven o'clock service at St. Clement's Church on the second, third and fourth Sundays. It is always a pleasure to officiate at St. Clement's and I feel very grateful to Mr. Long for asking me to come and celebrate.

Chaplain Longbreak of the 17th Cavalry (Schofield Barracks) has started a Sunday evening song service for the men in his regiment in the Amusement Hall in Headquarters' building and has asked me to lead the men in the singing. I am very glad to assist in work of this kind as it keeps me in closer touch with the men in the service. I have also been asked to take charge of the mob singing, which is held every Wednesday evening in front of the Schofield Service Club build-

ing. Among those present last Wednesday evening were General Hodges and Miss Tipton, the Department Directress of Music.

The last Sunday afternoon in August I visited the Boy Scouts Encampment at Mokuleia, near Waialua. After supper I held a little song service for the scouts and then talked to them about "Conscience." The following morning I returned to the camp and remained with the scouts until the order to "strike tents" was given.

During August I held two services at Schofield Barracks, one for the Marines at Pearl Harbor and one for the Air Service men at Luke Field.

Faithfully yours,

J. KNOX BODEL,

Civilian Chaplain, Episcopal Church in Hawaii.



Many people will remember the lawyer, McCants Stewart, who left here eighteen years ago and went to Liberia.

AFRICANS AT ST. PAUL'S.

IMPRESSIVE SCENES AT THE CONSECRATION OF BISHOP HOWELLS.

(Specially written for "West Africa" by Judge McCants Stewart, formerly well known here.)

Heaven came down our souls to greet,
And glory crowned the mercy-seat.

From somewhere out of the past the above lines came into my mind as I followed on Thursday morning, June 24, the service of consecration at St. Paul's Cathedral, during which a black man knelt among others before the Arch-

bishop of Canterbury to be set apart as a Bishop in the holy work of the ministry of Christ.

IN THE SHADOW OF ST. PAUL'S.

There is for me a great charm surrounding this historic edifice. I well remember how, in March, 1883, I crossed the ocean from America on my way to Liberia as professor-of-law in the national college there. It was a tempestuous voyage, and I was greatly tossed and shaken, as it was the first time I had crossed the ocean. The journey by train to London, although a novelty, was a burden, because, as I now recall those far-away days, the railway carriage was cold and uncomfortable. I had prearranged accommodation on Craven street, off the Strand. The evening of my arrival I had dinner, and, as I felt the need of exercise, I went out to walk a little way, deciding to go in one direction and then to retrace my steps so as not to get lost. Walking briskly for a while, I suddenly stopped and gave vent to surprise, as I found myself in the shadow of St. Paul's Cathedral, recognizing at once this historic edifice from the pictures which I had seen even in my boyhood. Then, though the gates were barred and doors were locked,

Yet Enoch, as a brave, God-fearing man, Bow'd himself down, and in that mystery Where God-in-man is one with man-in-God,

Pray'd for a blessing on his wife and babes

Whatever came to him.

From that moment, the moment of my first prayer uttered in Europe within the sacred precincts of a church, St. Paul's Cathedral became holy ground to me, al-

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though I do not tread it often, certainly hardly ever on business days.

ANOTHER BEACON-LIGHT.

I was there at the service signifying America's entrance into the world war in April, 1917, and while bowing at the altar patriotic fires consumed my soul, because I realized that the fate of the "Flag with the Lone Star" was involved in the German attack upon civilization and humanity. Last week, my feet were shod in pride of race as I turned my face towards that same altar, because I felt that another beacon-light of cheer and hope to the African race would blaze out upon the shores of West Africa as soon as the Archbishop of Canterbury had blessed with the prayers of consecration the Reverend Adolphus Williamson Howells, M.A., who, until April last, was priest of Christ Church, at Lagos, Nigeria.

NO SEGREGATION.

And what an outburst of race enthusiasm there was! Never before has St. Paul's Cathedral witnessed such an Anglo-African gathering as the one participating in the consecration service of June 24. Interspersed among and intermingled with the crowded British congregation within the chancel were several scores of Africans, giving an appearance to the congregation of what will be commonly seen in churches everywhere, when the real working force of Christianity shall have gathered its followers out of every kindred and tribe and tongue around one common altar.

But, aside from every other consideration, the service was inspiring from beginning to end. Not often in a lifetime do we West Africans get a chance to see such a large gathering of church dignitaries as passed down the central aisle of the Cathedral, ending with his Grace the Archbishop of Canterbury. The gorgeous vestments, the organ tone reverberating throughout the building, the sweetly modulated voices of the singers, the thrilling intonation of the service, the "Good Lord, deliver us" of the Litany, and the "Hear us, Good Lord, and incline our hearts to keep this law," interspersing the chant of the commandments, all compelled us to feel the force of the lines with which I began this article,

Heaven came down our souls to greet.
And glory crowned the mercy-seat.

BISHOP CROWTHER.

The sermon ended with an earnest expression in favor of the unity of the Christian Church; and in that expression the preacher struck a chord in every

heart, and I feel confident that many present uttered a prayer that the Church Universal could hear the venerable prelate on that point. At the close of the sermon the consecration took place; but it is not my purpose to follow the details. Sufficient for me to say, it was good to be there. Not knowing that it was necessary to have a ticket of admission to the chancel, I was there without one. But, with discriminating judgment, so characteristic of the British people, a verger courteously conducted me to a place within the "holy of holies," where I looked on not far removed from the Archbishop's seat at the Holy Table.

If the spirits of just men made perfect revisit the scenes of their earthly experiences, Bishop Crowther, the first negro to reach this high office in the Anglican Church, must have descended from heaven and joined in the laying-on of hands at the altar, where he was consecrated 56 years ago.

A BISHOP'S WARNING.

As I viewed the scene—the venerable Bishop Oluwole standing very near to the Archbishop and joining with his brother Bishops in the laying-on of hands without reference to race or color, and the congregation seated also without reference to race or color, I felt that there is more apostolic brotherhood in the Church than we sometimes credit it with; and that the British race is, after all, a

liberal, broad-minded people at heart, and that it needs only a few Daniels to arrest the rising tide of race prejudice, which threatens to engulf the human race. Timely words are these, spoken by the Bishop of Accra at the Diocesan Conference held a few days ago at the Guildhall in London:

"We have treated the colored people horribly in the past. We treat them horribly today, and if we do not stop this Negro-movement, we may live to see a color war. The color prejudice is at its height in America, where there are 14,000,000 of negroes. We have fine men of native races in every profession, and it is not playing the game to maintain this prejudice against them.

EVOLUTION, NOT REVOLUTION.

As I turned from the scene at the Cathedral to study at closer range the newly appointed Bishop for Nigeria, whom we met in the afternoon of the same day at a reception given him by the Warden of the Christian Union Movement House, I concluded that the success of his past life, and that the promise of his future usefulness may be ascribed to his innate dignity, his singleness of purpose, his reserve of energy and his conservative characteristics; and I was more determined than ever before to stand like a stone wall in favor of seeking equality of opportunity, whether in Church or

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State, through the forces of evolution instead of through the forces of revolution.

And I felt fully persuaded that if we give our youth agricultural, industrial and scientific training, as well as a literary and professional education, and if we ceaselessly agitate and organize along constitutional lines, we shall hasten the day when Right will triumph over Wrong, and real brotherhood prevail throughout the earth.



The Church's work in the Dominican Republic deserves special attention for three reasons: First of all, it is in the oldest part of the American continent—the first settled and the most neglected by the Church. Secondly, the field is ripe for work right now. Exceptional opportunities are open and will not be open later because others will take the field. Thirdly, the Church is ministering to our own people, those who have been either baptized or confirmed in the Church of England, who must number nearly ten thousand. The work that the American Occupation is accomplishing for the island is marvellous, the improvement in sanitary conditions alone is simply wonderful. We like to think that the Church always follows the Flag. Let us hope she will not lag behind the nation in this case.



Some idea of the problem which some of our missionaries have to meet is shown by the fact that a recent census of the public school children in a western mining town—nearly seven hundred in number—showed that twenty-four per cent were Croatian, nineteen per cent American (including a sprinkling of negroes), ten and a half per cent Slav and nine per cent Italian, the remainder being composed of small numbers of Finns, Lithuanians, Scotch, Swedes and Irish.



May the 7th was a Red Letter Day in the history of the Church in Hirosaki, Japan. After many years of longing and waiting sufficient funds have been secured to begin the Chapel and Bishop McKim was able to lay the cornerstone before he left for the Lambeth Conference.



When Dr. Wood, the foreign secretary of the Department of Missions, visited Nanchang, China, a year ago, he found the congregation worshipping in a room of a Chinese house, and while he was unable to present them with a Church he did make it possible for them to secure a new organ. The organist is blind. There has recently been received at the Church Missions House a most appreciative let-

ter from the blind organist, written in the Braille system adapted to the Chinese language.



Bishop Morris has recently returned to Panama after a month spent in visiting the missionary district of Haiti, where he confirmed 225 people at eleven points. He visited practically every section of the country and greatly stimulated and encouraged all the workers. His visits included one to Cape Haitien, the second largest city in Haiti, more than two hundred miles from Port au Prince, where unfortunately, we have no church or clergyman. He also visited Gonaives the third city, which he described as much the most modern in appearance among the Haitien cities.



The Cooper Memorial Gymnasium at Saint John's University, Shanghai, China, is the first modern college gymnasium in China with a pool and full equipment for the floor. The students are taking a greater interest in their gymnastics than ever before. It is interesting to note that Mr. Sing, the physical director at Saint John's and a former star in athletics, is the son of Bishop Sing, the first Chinese to be consecrated bishop.



The Girls' High School in the City of Peace—better known to our Church folk as Saint Agnes's School, Kyoto, Japan—has opened the new school year most auspiciously, with more applicants for admission than even the new building will accommodate.

The executive committee of the Nurses' Association of China has issued an appeal for recruits. Within the last few years the opportunities for skilled nursing in this great country have increased by leaps and bounds. The particular need is for additions to the teaching staff so that well-trained, efficient Chinese nurses may be graduated from our mission hospitals. Those who are interested are asked to write for particulars to Dr. John W. Wood, Foreign Secretary, 281 Fourth Avenue, New York, N. Y.



CATHEDRAL REGISTER.

BAPTISMS.

- July 4—John Arnold Fitzgerald,
by Bishop Restarick.
“ 11—Augustus Benjamin Jones,
By Canon Ault.
“ 11—James Laird Craig, Jr.,
By Canon Ault.
“ 11—Grace George Koehler,
by Chaplain Bodel.
“ 11—Lillian Louise Koehler,
by Chaplain Bodel.
“ 31—Florence Beverly Harris,
By Canon Ault.
Aug. 1—Emilie Bell Judd,
By Canon Ault.
“ 1—Marian Lahoma Kamaiopili,
by Bishop Restarick.
“ 1—Helen Milani Boyd,
by Bishop Restarick.
“ 3—Arthur Waal,
By Canon Ault.
“ 16—Robert Elder White, Jr.,
By Canon Ault.
“ 22—Marjory Leimomi Taylor,
By Canon Ault.
“ 23—Elaine Elsie Agard,
By Canon Ault.

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- " 23—Page Morris Anderson,
by Bishop Restarick.
" 29—James Arthur Parish,
By Canon Ault.

MARRIAGES.

- July 3—Harvey Clayton Kelsor,
Olive Helen Brosius,
by Bishop Restarick.
" 9—Adelino August Vieira,
Elizabeth Estrella,
By Canon Ault.
" 17—Eugene Shaw,
Mary Souza,
by Canon Ault,
" 29—Harold Valentine Podmore,
Nina May Ledbetter,
by Bishop Restarick.
Aug. 5—Charles Edwin Hughes,
Tillie Leipua Brandt,
by Canon Ault.
" 21—Dudley Cather Browning,
Sarah K. Mookini,
by Canon Ault.
" 28—Kingsley Winsor Dennet,
Mabel Sarah Lightfoot,
by Canon Ault.
" 28—Oliver Scott Cousin,
Annie Leitch,
by Canon Ault.

BURIAL SERVICES.

- July 4—Alexander Sheppard,
by Canon Ault.
" 11—Margaret Dana Aleshire,
by Canon Ault.
" 26—Phoebe Elizabeth Bogardus,
by Canon Ault.
" 28—Janet Margery Wakefield,
by Canon Ault.
Aug. 3—Elizabeth J. Monsarrat,
by Canon Ault.
" 10—Louise Elizabeth Waity,
by Canon Ault.
" 17—Cyrus Crabtree,
by Bishop Restarick.
" 26—William Ratham,
by Canon Ault.

OFFERINGS FOR JULY AND AUGUST.

General Offerings	\$1,422.55
Hawaiian Congregation	150.80
Specials	245.21
Communion Alms	67.51

Total\$1,886.07

Number of Communions made during
July and August 573



PERSONALS.

News has been received here of the death of Mrs. Chas. A. Pratt at her home in Tacoma. Mr. and Mrs. Pratt have made extended visits to Honolulu on three occasions, the first being in 1910 and the last in January and February of this year, and they were deeply interested in all the work. In her own Diocese Mrs. Pratt was a valued and beloved officer in the Woman's Auxiliary, which organization will sadly miss her. As one of the officers writes: "There is no one to take her place—others have executive ability, but it will be almost impossible to find one who combined with it such unfailing cheerfulness and readiness to help.

Mr. Pratt has the deep sympathy of all who knew his lovely wife.

The Rev. Mr. Cockcroft and family, instead of going to the mainland as they were entitled to do, spent their three months' furlough on Hawaii. Two months were spent visiting the Rev. and Mrs. F. N. Cullen at Paauilo and one month at the Volcano. They returned to Lahaina greatly refreshed by the vacation.

Miss Helen Kong will assist Mr. Cockcroft in teaching the school at Lahaina, and Miss Dorothy Clowes will share the teachers' cottage with her. The Superintendent of Public Instruction was glad that this arrangement could be made, because they are short of teachers' cottages in the public schools at Lahaina.

Mrs. Florence Patten, nee Wight, sailed on the Niagara for New Zealand, where she will make her home with her daughter, who is married and resides there.

Miss Emily L. Ladd, who will be sadly missed at the Cathedral, goes to spend six months in New York. She will be near the Church of the Transfiguration, affectionately called "the Little Church Around the Corner" by thousands of people. The present rector is the nephew of the noted Dr. Houghton, who died some years ago, and who made the Church famous by the burial of an ac-

tor whose body others had declined to consign to the earth with words of prayer.

Among the many officers and men of the fleet who called on the Bishop was Commander Waddell of the Wyoming. Lieutenant Commander Waddell married Lucille Leovy, whom the Bishop baptized in San Diego. Her sister, Miss Aldair Leovy, will be remembered by many in Honolulu, who made her acquaintance when she taught at St. Andrew's Priory some time ago. The Commander brought news to Bishop and Mrs. Restarick of many old friends.

During the war the Wyoming was on duty in the North Sea. The sailors at present consist of quite young men, as those who were in the navy in 1918-19 were there for the duration of the war. A very interesting picture in the wardrobe of the Wyoming is one of several old Jackies with beards and cob pipes who were very different in appearance from the men in the fleet today, but they were all around good sailors and knew their work, but a man-o-war then was not the complicated mass of machinery that it is today.

We were glad also to welcome Lieutenant Roy Graham, who was with the fleet. He has the same charming personality that he had when he was a boy. We were glad to see him in the Cathedral and glad also that he brought other officers with him.

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Among the sailors there were a number of Churchmen who made their communions and dropped into the Cathedral for private prayers. We are glad to know that now there is a chaplain on each ship. His task is a hard one, but the chaplains of the Navy that we have met are deeply interested in their work and concern themselves with the welfare of the men.

Among the Churchmen connected with the Army is Col. Flagler, chief of the Engineering Department of the United States Army. Years ago Bishop Restarick knew Col. Flagler's father when he was in charge of the Arsenal at Rock Island, which lies in the Mississippi River between the cities of Rock Island and Davenport, Iowa.

Col. Flagler, the father, was a vestryman of Trinity Church, Rock Island, but he frequently came to the Cathedral in Davenport. He was a fine soldier and a staunch Churchman, and was at the head of the Ordnance Department during the Spanish war.

Among the arrivals on the Matsonia was Mrs. Ziba Wells Reynolds, the widow of Paymaster Reynolds, who was paymaster of the Pacific Fleet when Admiral Seabury was last here. He held the highest rank for a paymaster to hold. Bishop Restarick married Paymaster Reynolds and Miss Belle Stewart in San Diego, where he had ministered to the family for very many years.

With Mrs. Reynolds are her charming daughter, Miss Reynolds, and Miss Timkin, many of whose relatives have been here. The last ones were Mr. and Mrs. Bridges, who booked passage for their return next year. They were here during June and July and they declared it was the best summer climate they had ever been in. It is surprising how many San Diego people visit Honolulu and the letters which Bishop and Mrs. Restarick receive from them are enthusiastic in their praises of the place and all assert that they will return. Many of them say that they would live here if the distance from the coast were not so great. The remarkable thing is that they all praise the summer climate, we presume because it lacks the chill of the trade winds and fog of the Pacific Coast.

Returning on the Matsonia were Miss Roberta Caldwell and Miss Jessie L. Maddison, teachers at Iolani who have been on furlough for three months. We were glad to see them back, for they are a valuable addition to our staff and have

been in the work of the Church for several years in the Islands.

Among the new teachers who have arrived for St. Andrew's Priory are Miss Geneva Berry and Miss Jeannette Barnett. They are graduates of the Oxford Teachers' College, Ohio, and will be a valuable addition to our staff.

Miss Ruth Yap, daughter of Yap See Young, warden of St. Peter's Church, who taught for two years in the Church school at Lahaina with eminent success, has gone to Boston, Massachusetts, to take training as a nurse. Miss Yap is engaged to a young man who is studying at the Harvard Medical School, and she desires to be of assistance in his work when, as is probable, they go to China to help in the great work which is to be done there.

Miss Dorothy Clowes, daughter of the Rev. Hector E. Clowes of National City, California, was a recent arrival. She has been assigned to the public schools of Lahaina. During her stay in Honolulu she was a guest at the Bishop's house, as was also her friend, Miss Dyer, assigned to Koloa, Kauai. Mr. Clowes is an old friend of the Bishop's family.

Church people at Lihue, Kauai, will be glad to welcome the Misses Barker of Epiphany Church, Washington, D. C. Miss Barker is a social service worker and her sister is a teacher.

After a pleasurable tour of New Zealand and Australia, Mr. and Mrs. H. T. Barclay have returned to their home at Kealia, Kauai.

We are glad to know that Mrs. Chamberlain, who underwent an operation at San Francisco during her vacation, has returned with renewed health, having made a perfect recovery.

The great loss to the Church of the

Good Shepherd, Wailuku, by the removal of Mr. and Mrs. Sloggett, will be a gain to Lihue, Kauai. Mr. Sloggett succeeds the late Charles Wilcox at Grove Farm.

Communion services are held at the home of Mrs. Parish at Lihue by the Rev. Marcos Carver. Mrs. Parish's son, Mr. Jack Hall, is busily at work this summer preparing an altar for the next occasion.

The many friends of Col. Raymond's family will like to hear that they have bought a permanent home at Cambridge, New York, and that the Colonel expects to be retired soon, after more than thirty years' service. Mrs. Raymond writes that they were seized with home-sickness for dear Honolulu when they bade the Kroll family good-bye for their journey Westward. Both Colonel and Mrs. Raymond have a fond aloha for the Islands and they loved their Church, home and work here. They wished to settle here upon the Colonel's retirement, but it involved a wide scattering of their large family if they did and so it was judged wise to live in the East. In May they celebrated their silver wedding.

Cambridge has been chosen because of Mrs. Raymond's girlhood associations and many remaining relatives which makes it seem like home. They have bought the old roomy house of an aunt who died last year. It is over a hundred years old, the heavy timbers having been rough hewn and put together with wooden pins. They have completely renovated it and added many modern improvements. The grounds are large and attractive.

It was a pleasure to have Mrs. Jas. Walker of Kohala, as a guest for a few days last month at the Bishop's house. She came down to have a week with her parents, Mr. and Mrs. Billam, before they returned to England via New Zealand and Australia.

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